For the Reverend Mr. Moodie
12

Mr. *Stillman's*

ARTILLERY-ELECTION

SERMON.

A

SERMON

PREACHED

TO THE ANCIENT AND HONORABLE

ARTILLERY COMPANY

IN

BOSTON, NEW-ENGLAND,

JUNE 4, 1770.

BEING THE ANNIVERSARY OF THEIR

ELECTION OF OFFICERS.

BY

SAMUEL STILLMAN, A. M.

Paſtor of the Firſt Baptiſt CHURCH in BOSTON.

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AN

ARTILLERY-SERMON.

2 TIMOTHY II. 3.

Thou therefore endure Hardneſs, as a good Soldier of Jeſus Chriſt.

THE ſubject ſuitable to this anniverſary is determined by its occaſion; a ſubject that has long ſince been exhauſted, if not exhauſted, many times repeated; conſequently is now become like a ſtory often told. But ſeeing it cannot claim your attention from its *novelty*, of which the human mind is ever fond, doubtleſs it may demand it from its *importance*, which cannot be queſtioned by any: For if LIFE, LIBERTY, and PROPERTY are important bleſſings, and in continual danger from the rampant luſts of men, it follows, that that art by which we are enabled

abled to ſecure them, is itſelf important. Thus it was viewed by a wiſe Legiſlature, ſoon after the ſettlement of this country, who, with a deſign of encouraging a military ſpirit, incorporated this *provincial* Company. Since which it has ſucceſſively been countenanced by perſons of the firſt rank among us. And to day receives the approbation and patronage of His Honor the Lieutenant-Governor and Commander in Chief; with many other Gentlemen, who fill the principal ſeats of Government in the province. Why? becauſe of its real utility and importance.—At the ſame time it is to be lamented, that the encouragement afforded to this neceſſary inſtitution, is not more general.

THE character of a good ſoldier is undoubtedly reſpectable, and he who ſuſtains it an uſeful member of the community. Let us therefore attend a little to the character itſelf—then ſuggeſt ſome things that may tend to revive the ſpirit of our Militia—and finally ſhew the abſolute neceſſity of it.

THE paſſage before us is St. *Paul*'s exhortation to *Timothy*, who was then engaged in the propagation of the goſpel, a moſt hazardous ſervice For as its doctrines were new, and directly oppoſite to the eſtabliſhed notions of *Jews* and *Greeks*, he might reaſonably have expected, what he afterwards found in the courſe of his miniſtry, namely, To make his way through danger and oppoſition. The apoſtle therefore reminds him of the good ſoldier, like whom he would have him act; who having ſworn allegiance to his Prince, and embarked in his intereſt, was ready to encounter any hard-

ſhips,

ſhips, and determined either to conquer, or to die, when called to action. From hence it would be natural to remark, That boldneſs, fidelity, and a readineſs to endure hardneſs, are abſolutely neceſſary in the miniſters of Chriſt. But as more agreeable to our preſent purpoſe, the propoſitions already laid down ſhall be conſidered.

I. The character of a *good ſoldier.* This term is applied both to him who commands, and to thoſe who obey. Thus we ſay of a renowned General, who at the head of his army had fought valiantly, that he was a good ſoldier. One of whoſe prime qualifications

1. Is *loyalty* to his Prince. Him he reveres under the auguſt title of Sovereign, and loves under the endearing character of the father of his people: who will neither injure them himſelf, nor willingly ſuffer others to do it. And if at any time an injury is offered, he will rather attribute it to the miſtake of the ſervants of the Crown, whom it is no treaſon to ſuppoſe fallible, than entertain any unbecoming thoughts of his King. So firm is he in his affection, that you may as well move the *Alps* as ſhake his fidelity, while the Prince appears to make the good of his ſubjects the grand end of his government.—Such a conduct has a natural tendency to render the Prince beloved by the people, who, in theſe circumſtances, have nothing too dear to part with, if need be, in his ſervice. Is intereſt wanted? they ſtand ready to offer it, only let them have the privilege of giving it themſelves.—Is it expedient to take the field?

ſtimulated

ſtimulated by unſhaken loyalty to a Prince, whoſe reign is diſtinguiſhed by equity and moderation, they will not heſitate to offer Him their aſſiſtance.—When this is the caſe, happy the King, and no leſs happy the people.

BUT ſhould a ſuſpicion take place, be it well or ill founded, that the Sovereign is inclined to favour oppreſſion, it will at once tend to leſſen that affection. And ſhould ſuch ſuſpicion become a confident perſuaſion ſupported by facts, the greateſt indifference, if not averſion, ſucceeds that loyalty which formerly had warmed their hearts. This remark was exemplified in the tyrannical reign of *James* II. whoſe ſubjects were ſo far from juſtifying his conduct, that it became intolerable; hence they received the Prince of *Orange* with open arms, and readily aſſiſted Him when He came to free them from the yoke. What could the unhappy King do when deſerted by the people, and juſtly obnoxious to their reſentment? Concious of his mal-treatment of them, and fearing the conſequences, He made his eſcape to *France*. An event this that ought ever to be remembred with gratitude to God, and affection to that brave Prince, who under HIM delivered the Britiſh nation from impending ruin; and eſtabliſhed the royal ſucceſſion in the illuſtrious houſe of HANOVER.—Which may God long preſerve, as the bulwark of the Proteſtant intereſt, and the ſecurity of our happy conſtitution.—And let all the people ſay, Amen.

FROM hence it is apparent, that the happineſs and ſafety of a Prince, depend on the loyalty and affection

affection of the people: and that loyalty, a neceſſary qualification in a good ſoldier, can only be ſecured by moderation and juſtice. It is therefore in the power of a Sovereign, either to alienate the affections of the people from Him; or to attach them to his intereſt. If He conſults their good, and is tender of their rights and privileges, they love and honour Him; but if He appears tyrannic, and does not regard them, they become averſe to Him: mutual confidence is entirely deſtroyed. This is a moſt lamentable condition for a kingdom to be in; *divided againſt itſelf*, inſpiration aſſures us, *it cannot ſtand*. In ſuch a ſituation *bleſſed are the peace-makers*, who exert all their influence; and make uſe of every probable method to heal the breaches and reſtore union to the nation. Their names will be had in perpetual remembrance. Ages yet unborn ſhall call them bleſſed. While the men who love to ſtir up ſtrife by ſowing the ſeeds of diſcord, ſhall be remembred with reproach.

2. I PASS to obſerve that another eſſential part of the character under conſideration, is *fortitude*. The ſacred writers repeatedly deſcribe the men of the ſword by ſaying, that they were *mighty men of valour*.—Fortitude is a moral virtue, by which a man is enabled to keep poſſeſſion of himſelf in a time of threatening difficulty, and to act according to the dictates of reaſon. Of all men in the world, none ſtand more in need of this virtue than thoſe who are called to the field of battle; for *every battle of the warrior is with confuſed noiſe, and garments rolled in blood*.

Let us ſuppoſe ourſelves on an eminence, obſerving the conduct of two armies. They form in order of battle; every officer takes his poſt. Thus formed they march towards each other ready for engaging, with drums beating, and colours flying, while their burniſhed arms dazzle the ſight.—Now death ſtares them in the face. What ſhall that man do who is devoid of this important virtue? for this is the hour to try his courage. The puſillanimous will quake with fear, his face gather paleneſs, his knees ſmite one againſt another, and ſupremely anxious for his own ſafety,

—*Feels a thouſand deaths in fearing one.* *——

But the men of fortitude, a perfect contraſt to the former, in hope of victory begin the fight, and ſtand like brazen walls againſt the fierceſt onſets of the enemy; and with undaunted bravery maintain the conteſt, until they either conquer, or die.

When *Pyrrhus* had obtained a victory over the *Roman* army, under the command of *Publius Valerius Lævinus*, he walked among the ſlain, whom when he ſaw with ſternneſs in their countenances, although dead, is ſaid to have held up his hands to heaven crying out, "I could have been maſter of the world, if ſuch ſoldiers had fallen to my ſhare." A noble character!——

Fortitude is eſpecially neceſſary in thoſe who command. They are not only to lay the plan of operation, but to ſee it executed. They are to head the troops, and lead them forth to the fight; taking a part in the hardſhips and dangers themſelves. And much depends on the conduct of the commanding

* Dr. Young.

commanding officers. If they appear intrepid, and on any hazardous enterprize puſh forward, the troops are aſhamed to be tardy; the fire kindles, and preſently runs through the whole body like a ſhock of electricity. It was enough with the *Roman* ſoldiers that *Cæſar* was in ſight; they then ſtretched every nerve, each man was anxious to ſignalize himſelf in the preſence of his General, that he might obtain his plaudit. Death was forgotten; *Cæſar*'s praiſe was all.

At the time of action, example in this reſpect, as in many others, has a powerful influence; eſpecially the example of officers who are happy enough to be beloved by the men. On them they fix their eyes, and are ready to follow or to defend them.—But ſhould the Gentlemen who command, be deſtitute of this important virtue, and in a time of danger act the deſpicable part of coward; they ſtain their character with indelible infamy, loſe the day on which, perhaps, the preſent all depends; and leave the field the place of triumph for their enemies. Not ſo the men of valour. They diſcharge the truſt repoſed in them with fidelity; and chooſe rather to die lamented, than to live and bear the load of univerſal contempt. * How died the celebrated General Wolfe, whom it would be a crime to forget. The impreſſion made on our minds by his ſad cataſtrophe, is not yet defaced. Some of us, was it practicable, would be ready to go to his grave and weep there. We are informed,

 "That

* Dulce & decorum eſt pro patriâ mori.
Mors & fugacem perſequitur virum;
Nec parcit imbellis juventæ
Poplitibus, timidove tergo. Horace.

"That he firſt received a wound in the wriſt; "but that he might not diſcourage his troops, he "wrapped it up in his handkerchief, and encourag- "ed his men to advance; ſoon after he received a- "nother ball in his belly; this alſo he diſſembled, "and exerted himſelf as before; when he received "a third in his breaſt, under which he at laſt ſunk, "and ſuffered himſelf, unwillingly, to be carried "behind the ranks. As he lay ſtruggling with the "anguiſh and weakneſs of three grievous wounds, "he ſeemed only ſollicitous about the fortune of "the battle. He begged one who attended, to "ſupport him to view the field; but as he found that "the approach of death had dimmed, and confuſed "his ſight, he deſired an officer, who was by him, "to give him an account of what he ſaw. The "officer anſwered, that the enemy ſeemed broken; "he repeated his queſtion a few minutes after, with "much anxiety, when he was told that the enemy "was totally routed, and that they fled in all parts. "Then ſaid he, I am ſatisfied; and immediately "expired." * ——This, to ſpeak in military lan- guage, is to die in the bed of honour.

In horrid pomp of war the ſoldier dies.

3. But what advantage could ariſe from the moſt unfeigned loyalty, and undaunted bravery, without a competent *knowledge* of the art of war? Theſe alone would be no ſecurity to the Prince or to our- ſelves. The former would lead us to reſent every indignity offered to his royal perſon or govern- ment; the latter would be attended with eagerneſs to defend Him and ourſelves, and to chaſtize the common

* Military Dictionary.

common enemy: but without a proper acquaintance with the beſt methods of defence, we ſhould be likely to fall an eaſy prey to the men, whom juſtice calls us to oppoſe.

A GREAT degree of boldneſs will be productive of raſh actions, if the perſons are not at the ſame time well acquainted with the military art. It is a matter of importance *when*, *where*, and in *what manner* to attack an enemy. Theſe things muſt be determined by the judgment of experienced officers. Hundreds of lives have been ſacrificed, and the battle loſt through the raſhneſs of ſome, who have had more reſolution than knowledge. On the other hand, victories have been gained in the midſt of many improbabilities, and doubtful circumſtances, by means of the ſkill of the troops. This was the caſe of the *Roman* army when ſuddenly attacked by the people of *Hainault*, who were brave ſoldiers. The *Romans* had not even time to fix their ſtandards, to put on their helmets, uncover their targets, or make any neceſſary preparations for engaging: yet ſo great was their ſkill and experience in the art of war, that a hiſtorian aſſures us, they could as eaſily tell what ought to be done, as if they had been commanded by an experienced officer.

WE find by the ſacred hiſtory, that *Abraham* not only taught his domeſtics the fear of God, but the art of war. For when *Lot* his brother's ſon was led away captive by the Kings who had plundered *Sodom* and *Gomorrah*, *he armed his trained ſervants born in his houſe, three hundred and eighteen, and purſued them, and reſcued* Lot. Obſerve that *Abraham* had a ſmall army of well-diſciplined

troops

troops in his own houſe. He knew that he was in danger from his enemies; and concluded that it was perfectly compatible with the character of a good man, to put himſelf into the beſt poſture of defence, and if called to it, to repel force by force.

THIS preparation he had made in his family long before the captivity of *Lot*: hence when that event happened, he could immediately collect his ſervants into a body, who had been trained to martial exerciſes, and purſue his enemies. They were not, when a preſſing emergency called for their ſpeedy and reſolute aſſiſtance, to be initiated in the art of war; no, this they had been taught before; and therefore were ready to accompany their leader, and to *venture their lives in the high places of the field.*—A man of *Abraham*'s amiable character is worthy of imitation!

IN what a reſpectable condition was the militia at the time of *David*'s acceſſion to the throne of *Iſrael*; a narrative of which we have 1 *Chron.* 12. Of the *Gadites* it is ſaid to their laſting honour, that *they were men of might, and men of war fit for the battle, who could handle ſhield and buckler, whoſe faces were like the faces of lions, and were ſwift as roes upon the mountains.* And the general character of thoſe who went up to *Hebron* to *David* to make him King, is, that they were *expert in war*; without which it is impoſſible to be a *good ſoldier.*

4. To the preceding qualifications muſt be added, an *ability* and *readineſs* to endure hardneſs. St. *Paul* particularly mentions this part of the military

litary character, and exhorts *Timothy* to learn it, ſeeing he was called to fight the good fight of faith.

SOLDIERS will be inevitably called to paſs thro' a ſcene of difficulties. How can it be otherwiſe, when the cauſe of their country renders it neceſſary for them to leave their comfortable habitations, and agreeable connections, and take the field?—Sometimes, in order to obtain an advantage of the enemy, they are obliged to make forced marches; to travel day and night; by which means they are not only ſubjected to great fatigues, but the loſs of ſleep; and have no time to attend to their regular meals, but are glad to catch the coarſe morſels as they can. At other times, when apprehenſive of immediate danger, it becomes neceſſary for their own ſafety to lie all night on their arms; and to be ready at a moment's warning to engage in battle. And when the engagement proves long and obſtinate, their fatigues are greater than can well be imagined, occaſioned by want of refreſhment and continual action. Beſides which they are unavoidably expoſed to all the inclemencies of the weather.—From this imperfect account of the hardſhips of a military life, it is manifeſt that men can no more be good ſoldiers, without learning *to endure hardneſs*, than without valour or ſkill in arms.

5. IT may be proper alſo to obſerve, that there is a due *ſubordination* in *military*, as well as in *civil* eſtabliſhments. Some are called to command; others are bound in duty to obey. And without ſuch ſubordination, neither the ſtate nor the militia could ever be in reputable circumſtances. Were

there

there no perſons clothed with authority, there would be none to call delinquents to an account; conſequently every one would do what ſeemeth right in his own eyes.

REGULARITY in the militia is allowed to be abſolutely neceſſary: but how ſhall it be attained, if the ſoldiers do not pay a proper regard to the authority of their officers? Who, it is taken for granted, will command nothing that is incompatible with reaſon, or the laws of God. If they ſhould, obedience inſtantly becomes a *crime* inſtead of a *duty.*

I MAY therefore with propriety on this occaſion, remind my brethren who are called to bear arms in their reſpective companies, that obedience to their officers is an important part of their duty, and eſſential to the character of a good ſoldier.—It is mentioned to the praiſe of the children of *Iſſachar*, that *they had underſtanding to know what* Iſrael *ought to do: the heads of them were two hundred*, and ALL THEIR BRETHREN WERE AT THEIR COMMAND.* May the ſame thing ever be predicated of the numerous militia of the *Maſſachuſetts.*†

THE Gentlemen who ſuſtain commiſſions are our brethren; theſe they have accepted, not from any proſpect of perſonal emolument; on the contrary, they are at a conſiderable expence; but it is to be preſumed, with a deſign of encouraging a martial ſpirit. Let us, my fellow-ſoldiers, concur with them in the uſual deſign, by yielding that obedience

* 1 Chron. 12. 32.

† The Militia of this Province conſiſts of 85000.

obedience they have a right to require, and which is of great importance in forming the character now under conſideration. To which add,

6. SECRECY and *diſpatch.* Theſe have been found to facilitate many military atchievements. The plan hath been laid, and the enemy attacked before they have had the leaſt intimation of the deſign, and thereby the conqueſt hath been eaſy, and with the loſs of but few lives. Whereas had they been previouſly informed of their danger, they would no doubt have been in readineſs, and the attempt either fruſtrated, or attended with the moſt horrid ſlaughter. Witneſs the ſiege of *Louiſbourg*, in 1745, of which the enemy were intirely ignorant, until the fleet from this place arrived at *Gabaron-Bay*, which is within four miles of the rampart of that city.

7. IT alſo belongs to good ſoldiers, carefully to avoid the methods of cruelty. *And the ſoldiers demanded of* John the baptiſt, *ſaying, and what ſhall we do? And he ſaid unto them, Do violence to no man.*—It was obſerved near 70 years ago in this place, on a ſimilar occaſion, that "This order of "men are too much devoted to blood, plunder, "and rapine: too many of which chuſe to fight "in ſatan's camp; to march in his *forlorn* in the "way to deſtruction; as if they were reſolved to "ſtorm the kingdom of darkneſs, and to take it "by violence." * We, alas, have ſeen the truth of this remark exemplified in the tragical affair of

* Rev. Mr. Pemberton's Artillery-Election Sermon, preached 1701.

March 5th ;* on account of which we have wept ſore, our tears are ſtill on our cheeks : which doubtleſs will be a mournful anniverſary in years to come. And it is but entertaining ſuch an opinion of his Majeſty's paternal regards for his ſubjects, as they ought ever to cheriſh, to ſuppoſe that He has wept, or will weep with us over the *Five* unhappy men, who fell on that gloomy night.—What heart is hard enough to refuſe a tear ?

MEN cool and diſpaſſionate, however differing in political principles, will allow, as a dictate of reaſon, humanity and religion, that theſe things ought not to be ſo. The men of the ſword are to defend, not to deſtroy their fellow-ſubjects ; to ſecure, not waſte their property.

8. AFTER all that has been ſaid, the character would remain incomplete, were we not to call in the aids of religion ; by which we are taught as an important preliminary, to ſeek direction of heaven when about to engage in war. And when ſatisfied that there is juſt cauſe of taking up arms, inſtead of ruſhing

* The 5th of *March*, like the 5th of *November*, will be remembred in *America* as long as the ſun and moon ſhall endure. However well a wound may be healed, a ſcar always remains. So, however ſatisfactorily to the Coloniſts the preſent diſputes may terminate, they will not forget the names of thoſe, who were the cauſe of troops being quartered in this Metropolis in a time of peace ; nor the errand on which they came : but above all the horrid Maſſacre of ſo many of our brethren. Their blood like *Abel*'s is vocal ; it crieth from the ground for juſtice to HIM who *ſtandeth in the congregation of the mighty ; and who judgeth among the gods* ; and who cannot be diverted from making the ſtricteſt inquiſition for blood.

ruſhing forth to meet the armed men under the influence of ſelf-confidence, to obtain a character, or from a thirſt for blood and ſpoil; it ſhews us that the glory of God ſhould be the ultimate end of all our actions. And that we ſhould go to the field as *David*, that pious warriour, went to meet *Goliah*. *I come to thee*, ſaid he, *in the name of the Lord of Hoſts, the God of the armies of* Iſrael, *whom thou haſt defied.* He did not truſt in himſelf, but in HIM who had delivered him from the paw of the lion, and from the paw of the bear.

ABOVE all, of how great importance is it that ſoldiers ſhould have ſomething to remove their fears of death, ſeeing they are called to the moſt perilous enterprizes. When they face an enemy, they cannot tell but that the next diſcharge will number their bodies with the ſlain, and ſend their immortal ſouls to the world of ſpirits.—Here then religion is *the one thing needful.*—Are there any in the camp under awful apprehenſions of the wrath of God for ſin; who fear their enemy leſt they ſhould be cut down in unbelief? The religion of Jeſus, a glorious reality, ſets before them a method in which God can be juſt, and the juſtifier of them who believe in his dear Son. And at the ſame time opens to the faithful a tranſporting proſpect beyond the grave, of an infinitely happier ſtate of being, in which the nations will learn war no more. They who believe theſe divine ſentiments, and are intereſted in them, may go to the field of battle, ſaying, *To live is Chriſt; and to die is gain.* For *they know that if the earthly houſe of this tabernacle were diſſolved, they have a building of God, an*

houſe not made with hands, eternal in the heavens. Verily there are no ſentiments ſo immediately calculated to make them who believe them *wax valiant in fight.*

On the contrary, if the ſoldiers are in a ſtate of impenitence, and have no part, or lot in this matter; they may well tremble at the ſound of the trumpet and the alarm of war; not barely with fear of loſing preſent exiſtence, but of being ingulfed in future miſery.

II. I now beg leave to ſuggeſt ſome things with a deſign of reviving the ſpirit of our militia.

The founding this Ancient and Honourable Company by the Legiſlature, the encouragement they have continually given it, and the many laws that have been paſſed reſpecting the military, convince us, as before obſerved, that it hath at every period, ſince the firſt ſettlement of the province, appeared a matter of importance to our wiſeſt men, that the militia ſhould be kept in a reſpectable condition. After all ſomething ſeems to be ſtill wanting——We have degenerated in a great degree from,

1. The noble ſpirit of our anceſtors. They, under the influence of love to God, and his divine religion, ſought an aſylum in theſe wilds of *America* from every ſpecies of oppreſſion. They left their native land, and many delights of life, and came to theſe ſhores in order to enjoy that liberty wherewith Chriſt had made them free. Here they had to encounter with all the unavoidable hardſhips of a new

and

and uncultivated country: and what was ſtill worſe, with the tribes of barbarous Indians, whoſe tender mercies were cruelty. Many and bloody were the wars they had with theſe inhuman foes. They were called to endure hardneſs as good ſoldiers; and like *Nehemiah*'s workmen, to hold a weapon in one hand, while they wrought with the other. Every man had his ſword on his thigh becauſe of fear in the night.—While they diſcovered a tender concern for the honour of God, and appeared to have religion at heart, they fought bravely on many hazardous occaſions: thereby making it evident, that they thought the character of a *good ſoldier*, was not repugnant to that of a *real chriſtian*.

To particularize all the inſtances of their fortitude would be unneceſſary; ſeeing it may be taken for granted that you are not ignorant of a hiſtory, in which you are ſo immediately concerned.

That the art of war was taught, and a military ſpirit promoted from time to time by our predeceſſors, our appearance in the houſe of God this day, is an evidence. And on many occaſions, when his Majeſty's ſervice required it, *they have jeoparded their lives unto the death in the high places of the field*.—To whom, under God, will you attribute the important conqueſt of *Louiſbourg* in 1745? To a body of troops collected from the provinces of *New-England*. They were *militia*; men who voluntarily left their various occupations, to encounter the hardſhips and dangers of a campaign; not exceeding 4000 in number. This handful of brave men, with the ſmiles of heaven on their arms, conquered a city, which, ſays one, in the opinion of its Governor

vernor and citizens, as well officers as ſoldiers, civil and military, could never be reduced by leſs than 30000 men.

THE ſenſe the Britiſh Parliament had of this conqueſt, and of thoſe who obtained it, is apparent in the promotion of General *Pepperrell*, to the dignity of a Baronet; and Commodore *Warren*, to be Admiral of the Blue. Alſo in reimburſing the people of *New-England* the expences they had been at in the expedition. *

THE readineſs of this people to take the field was diſcovered in 1746, when apprehenſive of an invaſion by the *French*. The alarm having ſpread through the country, our brethren from various parts in great multitudes, ready for the fight, crowded this Metropolis.—And as a recent inſtance of the loyalty, and military ſpirit of our inhabitants, we may remember, that this province alone furniſhed his Majeſty with 7000 men annually, for three years † ſucceſſively, to aſſiſt in carrying on the war in *America*. Brave men have lived in *New-England*; brave men no doubt ſtill live.—May every breaſt be fired with emulation to maintain the ſame martial ſpirit. And as *Cæſar* ſaid to his army in a very critical ſituation, not having time to addreſs

	£.	s.	d.
* The Maſſachuſetts,	183,649	2	7
New Hampſhire,	16 335	13	4
Connecticut,	28,863	19	1
Rhode-Iſland,	6,322	12	10
Captain Gibſon, a Volunteer.	547	15	0

† The years 1758, 1759, 1760.

dreſs them as uſual, "Forget not your former bravery;" ſo might it be ſaid with propriety to our militia, if they were aſſembled in this place to day, Forget not the bravery of your anceſtors, but diligently labour to cultivate the ſame ſpirit. Bleſſed be God we are not called to unſheath the ſword, and to take the field at preſent; but a time may come, when his Majeſty's ſervice, and the cauſe of our country may demand our help.

2. It behoves us therefore, as we wiſh to ſee the militia raiſed to its former glory, to be punctilious in our attendance on the ſtated days of training. Four times a year, as required by law, can never be deemed a hardſhip. Inſtead of being *leſs*, would it not be for our advantage to appear *more* frequently in the field? And when there, to ſpend more time in going through the various exerciſes? Practice makes perfect. How can it be ſuppoſed, that a regiment that meets but once a quarter, and when they do meet, ſtay no longer than to anſwer the law and ſave their fines, will ever make a proficiency in the military art? It was the cuſtom formerly for the troops to ſpend the whole, or the greateſt part of the day in the field; allowing themſelves a ſhort time only for neceſſary refreſhment. The revival, and continuance of this practice would, in all probability, have a uſeful tendency.

Continuing ſo many hours in the field, it may be alledged, is *fatiguing*. Puny ſoldiers, if any ſuch there be, who have not yet learned to endure hardneſs. He who makes ſuch an objection, if it is poſſible any among us ſhould make it, will bluſh when he conſiders what fatigues and hardſhips his progenitors

progenitors endured, in their long and bloody wars with Savages; and on other occaſions when called to the field of battle. If we cannot endure the fatigues of one day's campaign in the ſight of our very habitations, what would be the conſequence, if we ſhould be called to march miles from home, every man with his knap-ſack on his back, and there to fight an enemy? Let us inure ourſelves to theſe fatigues now, that we may be prepared for greater, if called to endure them.

THE proſpect would be truly encouraging, if our brethren in general were ambitious to appear in the field on theſe occaſions, well accoutred, their arms in order, and nothing wanting; each man anxious to rival his brother ſoldier. A laudable ambition this, and of great utility in the militia. How far it prevails every one may judge for himſelf.—The Honorable Company who have called us to the houſe of the Lord, to ſanctify their arms by the word of God and prayer, merit the praiſes of their brethren; together with the reſpectable *Train of Artillery.** Beſides theſe, there are a few Companies in ſome of the towns in the Province, commanded by Gentlemen who poſſeſs the true martial ſpirit, which are an honour to themſelves, and their officers. From hence we learn what they all might be, if equal pains were taken by thoſe who are appointed to the command.

3. To which indeed muſt be added as indiſpenſably neceſſary, the *concurrence* of the troops. For however ready the commanding officers may be to attend

* A Company in this Town commanded by Captain ADINO PADDOCK.

attend to their duty, if the troops do not chearfully concur with them, it is impoſſible that they ſhould ever make a reputable appearance in the field. The want of which at preſent, may, with all becoming deference to this venerable Aſſembly, be deemed one grand cauſe of the preſent declining ſtate of the militia.

In this town there are above 2000 men able to bear arms; many of whom are excuſed from duty, except in caſes of alarm: others, inattentive to the importance of a well diſciplined militia, chuſe rather to pay their fines than appear in the field. Permit me with modeſty to aſk, How it is poſſible, things continuing thus, that the regiment ſhould appear either complete or reſpectable?—Whereas, would gentlemen of reputation among us, ſet the good example, it would render our militia reputable, and tend to increaſe the number of volunteers in the ſervice. Hence it is in their power in a great degree, to ſtrengthen the things which remain in this reſpect, and ſeem ready to die. This among other things, would be an evidence of a truly public ſpirit, and an honour to thoſe who ſhould lead the way.

4. I will only add under this particular, That it is abſolutely neceſſary to exclude *luxury* from the camp. The plainneſs and ſimplicity of our anceſtors with reſpect to their manner of living, may reaſonably be ſuppoſed to have contributed much, to that greatneſs of mind which they often diſcovered. Luxury tends to enervate the body, to fill it with diſeaſe, to render men effeminate, and unfit them for every manly enterprize.

In what a miſerable condition did *Albinus* deliver up the army to *Metellus*, upon his receiving the command, after the ſhameful treaty of *Aulus* with

Jugurtha. They had been ſpoiled by the methods of indulgence; and were not diſpoſed for action. Before that brave Commander could attack *Jugurtha*, he was obliged to break them of old cuſtoms, and to inure them to hardſhips. For this purpoſe, *Saluſt* informs us, he ordered out of the camp all the ſupports of idleneſs—He alſo marched his army daily to the right and left; obliged them to fortify the camp with a rampart and ditch, juſt as if an enemy was near, &c. Thus in a little time they became fit for ſervice. Like cauſes will produce like effects. Luxury is a ſoldier's greateſt enemy—And even ſhould we never be called to the field, the baniſhment of this vice from among us, would be attended with great advantages to us as citizens.

III. It remains that we advert a little to the neceſſity of theſe warlike preparations, even in a time of peace.

Self-defence is an eſtabliſhed law of our nature, and a firſt dictate of common ſenſe; which has never been ſuperſeded by any written law of God, or by the religion of Jeſus. During the old teſtament diſpenſation, wars were entred into and carried on by divine authority and direction; which appears in many inſtances. And ſome of the beſt of men were the greateſt ſoldiers, as *Abraham*, *Joſhua*, *David*, &c. And even in the New-Teſtament, we learn by implication, though not by any poſitive precept, that what we underſtand by *defenſive war* is lawful.

When the ſoldiers aſked *John*, what they ſhould do? he did not take the opportunity, which was very favourable, to inform them that their employment was unlawful; but rather directs them to *do violence to no man:* meaning that they ſhould not be ready, upon every little, inſufficient pro-

provocation to draw the ſword and wound a fellow ſubject. And farther exhorts them *to be content with their wages*; which plainly implies a continuance in their employment.

When *Peter* went to *Cornelius*, a devout centurion, or captain of an hundred men by divine command, * we do not read that he made any attempt to convince him, that the military character was incompatible with the goſpel of Chriſt. Sure we are that this inſpired apoſtle, would not have left the pious centurion under the influence of a ſingle error. His ſilence therefore in this matter, implies that a man may be at the ſame time a real diſciple of Chriſt and a good ſoldier.

The ſame thing is taught us by Chriſt himſelf. *If my kingdom were of this world, then would my diſciples fight, that I ſhould not be delivered to the* Jews. † The reaſon why they were not ſuffered to defend their maſter, was, his kingdom was ſpiritual: but he declares, had it been temporal, they would have fought in his defence, agreable to the maxims of earthly Potentates. Therein teaching us, that to defend ourſelves is lawful. And to be in readineſs to do it,

1. Becomes neceſſary from this ſingle conſideration, *That thoſe luſts which are the grand ſource of wars and fightings ſtill remain.* Fallen human nature is the ſame now it ever was.—Different men may indeed be under the influence of different vicious paſſions, ſuch as ambition, revenge, avarice, &c. Yet theſe various luſts when indulged, naturally tend to diſturb the repoſe of others, and to bring on acts of hoſtility; either between members of the ſame community, or neighbouring ſtates. An *ambitious* Prince, thinking his dominions too contracted,

* Acts 10. † John 18. 36.

may enter into a war with his neighbours in order to acquire a greater extent of territory. Another under the influence of *avarice* may take up arms in expectation of filling his coffers.—A third having tried his fortune in war, and been repeatedly defeated, concludes a peace with the conquerors only with a view of repairing his loſſes, and of augmenting his navy and army; that at ſome future period he may have it in his power to be avenged on them. This we have abundant reaſon to believe is the caſe with our natural enemies the *French* and *Spaniards*; over whom, through the bleſſing of the Lord of Hoſts on our arms, we have *triumphed glorioufly*. Witneſs the ſeries of victories obtained by the Britiſh forces during the laſt war. Their hearts glow with revenge; in peace they prepare for war; and no doubt will endeavour to take an advantage of us. It is poſſible therefore, that we may be invaded, though at preſent ſome may think it a remote, and an uncertain event: conſequently it becomes us to be ready to make a vigorous, and a ſkilful oppoſition.

If we may judge from the common conduct of too many in our own nation, two pernicious maxims ſeem to be adopted. The firſt is, *That all attention to the art of war may be laid aſide in time of peace.* The other is, *That our dependance in a time of war is to be on the ſtanding army.* Both ought to be exploded, as they tend in their influence to prevent the militia of the kingdom from ever becoming reſpectable. Beſides, we have reaſon to expect that our ſtate of tranquility will ſooner or later be diſturbed. Thus it has been in days paſt; thus it may be again. Let us only ſuppoſe that the enemy ſhould attack us in the beginning of a war; in what a defenceleſs condition ſhould we be, if our fortifi-

fortifications are ſuffered to crumble to pieces, and the uſe of arms is neglected?

A STATE of ſecurity is both ſhameful and hazardous; of this we have a ſtriking inſtance in the caſe of *Laiſh*. *They dwelt careleſs—quiet and ſecure, and there was no magiſtrate in the land to put them to ſhame in any thing.* The conſequence was, that they fell an eaſy prey to their enemies.

To depend wholly on a ſtanding army, is alſo prepoſterous. For however uſeful they have been in time of war, and may be again; we will ſuppoſe that any part of his Majeſty's dominions ſhould be invaded at a juncture, when the army was at too great a diſtance to come to their aſſiſtance; or when their united force was neceſſary elſewhere: what would be the conſequence? Doubtleſs the Prince muſt ſuffer the loſs of that part of his dominions, through the want of a well diſciplined militia.—Beſides, the inhabitants of a country have every thing dear to fight for. They have lives, liberties, eſtates, wives, children, &c. If they will not labour to defend theſe, they cannot be poſſeſſed of the ſpirit of men.

2. I MAY farther obſerve, that whatever renders us *formidable* to our enemies, and tends to prevent an invaſion is neceſſary. And nothing will do this more effectually, than to keep our fortifications and militia in good order.

IF a Prince meditates a blow againſt a city or country, the firſt inquiries generally are, How is it as to natural ſituation? What the condition of its fortifications? What the number of its militia? Are they a ſecure effeminate people, or bold and enterprizing? Ignorant of, or well acquainted with the uſe of arms? Theſe circumſtances, of which he can eaſily gain intelligence, determine him whether

or

or no to attack it; and if he does, what force will be ſufficient? If upon the whole, it is found to be well fortified, and inhabited by a people of a martial ſpirit, theſe conſiderations may happily prevent their being diſturbed.—But ſhould they be invaded notwithſtanding, they will be in a condition to defend themſelves. A well-diſciplined militia is the beauty, and under God, the ſecurity of a country.

1. THE PREMISES naturally lead us to reflect on, and bewail the miſerable condition of this apoſtate world. How is human nature fallen from its priſtine glory! *God made man upright, but he hath ſought out many inventions.* In his ſtate of innocence he ſuſtained the moral image of his God, enjoyed peace with HIM, compoſure in his mind, and poſſeſſed a moſt friendly temper. Benevolence was written on his heart as with the point of a diamond. He knew not what it was to be tormented with ambition, covetouſneſs, or any other of the vicious paſſions. But the crown has fallen from his head! He has paſſed, horrid tranſition! into a ſtate of rebellion againſt heaven; and is ſadly influenced by that tyrant *luſt*; from whence come wars and fightings. And the ſcriptures ſpeak of this revolt in terms of univerſality—*The WHOLE WORLD lieth in wickedneſs—ALL have ſinned.* And this horrid thing which extends to *ALL*, hath changed a paradiſe into a field of blood. And man who once appeared in dignity is intirely deſpoiled of it: to ſecure ourſelves againſt the effects of whoſe malevolence, we are reduced to the neceſſity of having every man his ſword on his thigh.

2. IT follows, that whatever is calculated to ſubdue this evil and bitter thing, has a tendency to preſerve peace amongſt men. May I be permitted to ſuggeſt, that this matter more immediately belongeth

to

to my Reverend Fathers and Brethren, whom the great Head of the Church hath entruſted with his goſpel, which is the only effectual remedy againſt the dominion of luſt. It is theirs eſpecially as good ſoldiers of Jeſus Chriſt, to *wreſtle againſt fleſh and blood, againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, and all ſpiritual wickedneſs*; knowing that *the weapons of their warfare are not carnal, but mighty through God, to the pulling down ſtrong holds, caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* It is theirs to propagate the doctrines of the croſs, which are the wiſdom and power of God; and ſo far as they are really believed, they become influential in preventing animoſities and contentions. *The wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy, and good fruits.* If all men were under the influence of the religion of the New-Teſtament, wars would ceaſe to the ends of the earth. But we know by ſorrowful experience that this is not the caſe, in the preſent ſtate of the world.

3. THEREFORE the art of war is ſtill neceſſary; and conſequently the *continuance* of this *Antient and Honorable Artillery-Company*, is as expedient as its *original inſtitution.* It was founded we know in the infancy of the province, when infeſted by cruel Indians, as a ſchool to train up officers for the militia; ſome of whom have played the man for the people and the cities of their God, and though now numbered with the dead, they are remembred with affection. The appearances of this day convince us, that the ſpirit with which they were animated is not extinct; it lives in a degree in their poſterity, who breathe

breathe in the ſame air, and have drank deep into the ſame principles; though alas it has too much decayed. Nevertheleſs, thus approved and encouraged by His Honor our Commander in Chief, in whoſe hands the power of the militia is, we hope for its abundant proſperity. And that the Gentlemen of this important inſtitution, will perſevere with unremitting diligence in their laudable endeavours to promote military knowledge. May they go on and proſper, and the Lord be with them.

THEY will particularly remember while thus employed, that religion is the grand accompliſhment. The *chriſtian* and the *good ſoldier* are not inconſiſtent with each other. It is of the laſt importance that they *have on the whole armour of God: having the loins girt about with truth, and having on the breaſt plate of righteouſneſs, the feet ſhod with the preparation of the goſpel; above all taking the ſhield of faith, that they may be able to quench all the fiery darts of the wicked; alſo the helmet of ſalvation, and the ſword of the Spirit, which is the word of God— thus will they be able to withſtand in the evil day.*

IN fine. We have cauſe of rejoicing, that however wars and fightings may be expected in the preſent ſtate of things, that a period will come, when peace ſhall flow down like a river. Then *the people ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more. And the kingdoms of this world ſhall become the kingdoms of our God and of his Chriſt; and He ſhall reign forever.* To whom be glory and dominion world without end. AMEN.